The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XII.—New Series.] SATURDAY, OCTOBER 6, 1866. [No. 32.

WEEKLY REVIEW.

—The *Indu-Prakash* says the number of pilgrims at the Punderpoor semi-annual fair has increased enormously since the Railway was extended to the neighbourhood. Five or six years ago, the number did not exceed 50,000 ; at present it reaches 150,000 or 200,000. It calls upon Government to carry into effect Dr. Leith's proposition, namely, to open a few windows in the temple. The temple of Vithoba might well cause the black hole of Calcutta to pass into oblivion. Instead of merely causing the death of a few score individuals, it radiates death in the form of cholera all through the land, and that renewedly, year by year. The *Indu-Prakash* notices the fact that when cholera breaks out among the pilgrims, they lose all faith in Vithoba and flee from his shrine more wildly than they flocked to it.

—The same journal, noticing the article in Fraser on the Brahma Somaj by Frances Power Cobbe, supposes this to be the name of a gentleman, and speaks of the writer as Mr. Cobbe :—

"We regret very much to find these unmeaning common-places on idolatry and Hindooism resorted to by Mr. Cobbe, a writer whose intentions are kind, and who is on the whole a real well-wisher of India. For what religion on earth is so pure as not to be sullied by idolatry and superstition in some form or other. The Zoroastrian will have his fireworship, his reverence for the cow, his sacred thread, and his worship of the sea and the sun. The Mahomedan will have his sacred mosque and relics, his annual Mohoram, his pilgrimage to Mecca, and his prayers for the dead. Nay, even the boastful Christian will have his saints and relics, Baptism and Lord's Supper, Ash Wednesday and Good Friday, and a thousand other things. Now are there no rational persons among these nations to whom the foresaid things must appear degarding absurdities and unmeaning mummeries? If so, why does Mr. Cobbe single out the educated Hindoo alone, as a person whose position as regards religion is painful and anomalous without parallel?

We fail to see the analogy between Ash-Wednesday, Good Friday, Baptism and the Lord's Supper, and the worship of Gunputi, Vithoba and Krishna. The two first are days of commemoration, the last an act of commemoration, and the third a public confession of one's faith in the Redeemer.

—The *Bombay Saturday Review* has an article on Lunacy in India. He thinks it alarming that a man may be sent to the Lunatic Asylum at Colaba on the mere certificate of a magistrate and doctor. But surely there are some cases that speak for themselves and require no large committee to deal with them. The same issue of the *Review* has this :

The *Bombay Guardian* still disputes our statement, founded on a calculation of Sir John Herschel's, that the mass of humanity bred by each single human pair amounts in one hundred generations to many millions of times the mass of the earth. At the present rate of increase in the United States, about 10 per cent. only of which is due to immigration, *every pair* of Yankees now alive, should at the end of the one hundred generations, have alive together at one and the same time, descendants, whose carcasses would form a column having for its base the plane of the earth, and for its height 3,674 times the distance of the sun from the earth. This column multiplied by say 15,000,000 gives the mass of Yankees that should be alive in A. D. 3866. Well may the Yankees boast that they are destined 'to whip Creation.' The Yankee Government might contract on highly profitable terms, to people all the visible stars within 2,000 years. 'The stars and stripes' are, it is clear a prophecy."

There is nearly a column of this sort of thing. Every individual now living is *proved* to have had 1,074 millions of lineal ancestors in the year A. D. 866, that is to say, more than all the people then alive. A few more links and his argument reaches the very relevant conclusion that what India wants is a Confederation. Yes, but don't let us forget the Committee on Lunacy.

—Though the reigning Imam of Muscat is not to be called to account by other powers for the parricide by which he has mounted the throne, he is not to reign in undisturbed serenity. His uncle Syed Toorkey has seized a fort on the east side of the harbour of Muscat and the two relatives are cannonading each other. Neither party has more than a handful of troops.

—The benevolence of England was about to flow for the relief of Orissa. We expected to see a telegram from London asking the authorities to advance a large sum of money, the equivalent of which had been subscribed in London. Instead of that we are told that Lord Cranbourne has put an extinguisher on the nascent generosity, by stating emphatically that the Government of India had appropriated ample funds for the emergency! It is a time to pray for kings and all in authority.

The Rev. Dr. Rufus Anderson, Foreign Secretary of the American Board for Foreign Missions, has just retired from his connection with that Society, which has lasted for 44 years. He has been 34 years Foreign Secretary. 415 ordained missionaries have been sent forth by the Board since Dr. Anderson became connected with it; 200 churches have been formed and more than 60,000 converts gathered into them. In a farewell letter to the missionaries, he refers to the fact that "nearly the whole of Turkey, the Nestorians, India, Burmah, China and portions of Japan, closed against the missionary 44 years ago, have become accessible ; and it is matter for grateful surprise and joy, that so many of the grand strategic points of the unevangelized world are occupied, at this moment, by Protestant Missions." The countries mentioned above as having become accessible to the Gospel since 1822, contain more than half of the earth's population. He says, 'I have never had stronger assurance of the value and of the ultimate triumph of the missionary cause, than I have now. Never indeed was my confidence so strong as at present.' Dr. Anderson has enjoyed, in a great degree, we believe, the respect and confidence of the missionaries of the Board, and he has had the satisfaction of seeing many of his views, in process of time, adopted by Missionary Societies in other countries. He visited India in 1854-55. We trust that his days may be prolonged and that he may be privileged to hear of far greater triumphs of the Gospel than he has yet witnessed. Happy are they who have so identified themselves with the cause of the Gospel that its triumphs are theirs.

We have received the Report of the German Mission in Tirhoot. The stations are Moozufferpore, Mooriaro and Durbhangah. The Report comes down to July 31st. There is much in it about the famine. About 21 adults seem to have been baptized. Of these 12 were servants of planters. We have marked some portions for extract.

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THE BEGINNING OF SORROWS.

It is feared that the dreadful famine in Bengal and Orissa is only the beginning of woes. It is observed that there is a deficiency of grain over all India. A Calcutta Journal says that the food supply in *every* district of India, Native as well as British, is inadequate to the existing demand. And this is not owing to the scanty fall of rain. The *Bombay Saturday Review* is angry with the people who propose to offer prayer for the removal or alleviation of the distress in Orissa. There is but one remedy, he says, and that is for the rulers to become wise and adopt irrigational measures. Wisdom is good ; and so is irrigation ; but it happens that the dearth of India is owing to the cupidity which led the cultivators to sow their fields with cotton-seed instead of cereals. The Famine, as truly as the prevalent insolvency, is due to that hasting to get rich that siezed all classes in India when the profits realized on cotton began to be known. We are told that four hundred thousand persons have already perished by the famine on the other side of India, a number equal to that of the Americans who were slain in the great conflict ; but it should not be overlooked that the one fact is a result of the other. There must be cotton for Liverpool and there must be opium for China; the fields of India, come what may, must be sown with reference to a harvest of foreign gold. Our enlightened rulers look very carefully after the opium cultivation ; an enormous area is carefully guarded against the introduction of any thing but the poppy. Well, we have cotton and opium, but we have not bread. The wail of millions has already gone up. And is this only the beginning of sorrows? Is the terrific scourge to go forth from the country of

Juggernaut, into all parts of India? There is something well calculated to solemnize the mind in the fears now expressed and the statements on which they rest. Is this a time to tell us 'the less prayer the better?' A time to forget that there is One who is King of kings, and Lord of lords, ruling in the army of heaven and among the inhabitants of the earth, doing according to his will and pleasure, turning the hearts of men as he turns the rivers of water, the hearer and answerer of prayer? We are told to pray the Lord's prayer if we will, but to stop there; there is no need of any thing more. But he that taught his disciples so to pray commanded them also to pray always and not faint; and immediately after giving them the Lord's Prayer, told them that God would give his Holy Spirit to them that asked him; expressly to intimate, as it were, that the exigencies of the Christian could not be met by that or any other form of prayer.

The *Bombay Gazette* follows up the remarks of the *Review* with a similar dehortation from prayer. The theory is that the power of God can only move in the grooves made for it by the laws and processes of nature. Every finite being is free to act the part of a good Samaritan and pour in oil and wine, when you intercede with him in behalf of a sufferer; but the hands of the infinite God were tied an eternity ago, by self-imposed rules. The people of God are they who take the word of God for their guide in religious matters; and who consequently believe that the power to answer prayer is as broad as the command to offer prayer. Were they to dictate as to the way in which God should answer their prayers, they would be presumptuous. We are told that roads are needed; employment is needed; sanitary arrangements are needed; organization is called for; the activity of rulers; irrigational measures, &c. &c. Who says no? Whatever measures are needful for the alleviation of the present misery, the Hearer of prayer is able to bring about their adoption; and whatever may be necessary to guard against the recurrence of such famines, He in whom we live and move and have our being, from whom, through whom and to whom are all things, is abundantly able to bring it to pass. But He will be enquired of by his people to do it for them, as we are distinctly assured. The needs and miseries of men are intended not only to make the sufferers sensible of their need of wise government, and to torture them with the reflection that the world has waited 60 centuries in vain for such; but also to make them conscious of their need of communion with God, and intelligent of the fact that He too has gifts to bestow.

In former years we had union prayer meetings in Bombay, once a week, about five o'clock in the afternoon, conducted by ministers of different denominations. Is it not time that we made an effort to revive these meetings? Even if many are so narrowly denominational as to stand aloof from them, or are hindered by ecclesiastical reasons from following the bent of their better inclination, would it not be well for those who *can* thus meet with one accord, to do so? Our Lord bids his disciples to watch unto prayer, and to do it the more insomuch as they see the days of judgment approaching.

AKBAR'S MONOTHEISM.

Mr. Kehatsek, of the Free Church Institution, Bombay has published a translation of a Persian tract, giving some curious information about the religion of the Emperor Akbar. It is generally known that Akbar was liberal in his opinions and measures, and especially that he offended the Mohammedans by the favour which he shewed to Hindus. But it appears from this tract that he actually established a new form of religion in opposition to Islamism, and treated with severity the orthodox followers of Mohammed. The author of the tract represents himself as incurring some risk by writing as he did. He says, nothing but grief for the departed religion of Islam induced him to write. Like many others, he probably took care not to let his zeal for religion interfere with his worldly interests. Indeed, by his own confession, he was employed by the Emperor in translating the Mahabharat and the Ramayan. He excuses himself for this by saying that the copying of infidelity is not infidelity. However, he thinks it safe to express his remorse for having had anything to do with an idolatrous production, and he hopes that his repentance will be accepted at the court of Him who forgives the penitent. One of Akbar's experiments in religion reminds us of a story in Herodotus. "The emperor," we are told "imprisoned a number of sucking babes with their nurses far from any inhabited place, so that they could not hear any voices, nor learn any words, for the purpose of experimenting on the veracity of the well-known tradition that every child is born in the religion of Islam, and to see what religion or sect these children would adopt and what would be the first word uttered by them." The result of this experiment, the author informs us, was that, in three or four years, the children were found to be dumb. The following extracts will show that orthodox Mohammedans had good reason for looking on Akbar as a heretic. "Every day of the week being under the protection of one of the seven planets, the emperor dressed himself in the colour of the planet of the day. At midnight, and at sunrise he repeated incantations to the sun, by way of prayers, and prohibited the slaughtering of cows, and the eating of their flesh." "As soon as the emperor had completed his devotions by reciting the thousand and one names of the sun, he showed himself in public, when all the people prostrated themselves, and adored him, believing that the Lord of the world had himself assumed the shape of the emperor for his amusement. They also recited as congratulations Hindu poems, composed by ancient sages to the effect that a world-conquering sovereign would reign in India who would honour Brahmans, protect cows, and govern the world with equity." "The emperor wore a mark on his forehead, and established the custom of beating the kettle drums at midnight and at sunrise."

It appears, however, that Akbar did not approve of all the Hindu customs, for one of his laws was that widows should be allowed to marry, and that no widow who had not lived with her husband should be burnt. Indeed, while the emperor tolerated all religions and paid attention, as this tract informs us, both to Parsees and to European Padres, the effect of his measures was in fact to introduce a new religion which was absolute submission to the emperor's authority in all matters civil and sacred. The following confession of faith came into use:—"I, A. B., son of C. D. have with great pleasure, and of my own free will, abjured the insincere and hypocritical religion of Islam which I have heard of, and seen practised by my fathers, and have adopted the divine religion of the emperor Akbar, and have received the four degrees of loyalty, which consist in the abandonment of property, life, honour, and religion." *Odium theologicum* has had something to do, we fancy, with this confession. It contradicts itself. A man renounces honour and religion at the very moment he confesses a divine religion. Mr. Kehatsek remarks in his preface that the emperor occupied the same position in relation to the professors of this religion as a Hindu Guru occupies towards his disciples. Mr. K. also observes that Akbar's religion somewhat resembled Freemasonry in the distinction of degrees or orders, which were four in number, and in the concealment from the lower orders of the tenets of the higher ones. The emperor died, and his religion died with him, and its rapid extinction may not be without a lesson for those in the present day who are seeking to displace error and superstition by some contrivance of their own instead of believing the Gospel of Jesus Christ. E. L.

THE PROTESTING POPE.

"To preserve St. Gregory the Great from misrepresentations, has been the object of these papers," says the Rev. Mr. Chambers at the conclusion of the pamphlet entitled 'The Witness of St. Gregory the Great against the claims of the Roman Papacy,' to which we referred last week. Mr. Brownlow, a seceder to the Romish communion, had declared that "Gregory the Great acted invariably as the possessor of all that Pius IX claims now." The refutation of this was not difficult.

What elicited Gregory's violent denunciations of the title of Universal Bishop, was the fact that it had been bestowed (A. D. 588) by the Greek Emperor on John the Faster, Patriarch of Constantinople. Gregory occupied a position such as no Pope has occupied since his day, for the exercise of an unbiassed judgment in this matter; all the Popes since 606 having enjoyed the title and the advantages connected with it, to any one of them the proposition to renounce it would have been like a proposition to pluck out his right eye. Inasmuch, however, as the immediate question before Gregory was whether his rival of Constantinople should be recognized as Bishop of all bishops, it is to be feared that personal feeling had a little weight with him in his vehement denunciations of the title. He pronounces it 'a puff of arrogancy, a new name, rash, foolish, proud, perverse, pompous, superstitious, profane, wicked, erroneous, singular, vain, hyprocritical, blasphemous; a forerunning of Antichrist, a corruption of the faith, the invention of the first Apostate.' Yes, the very name, let who might assume it, was to be regarded as 'blasphemous, heretical, infernal and diabolical.' In other words, all the Popes from Boniface I. to Pio Nono, are declared by the Pope whom they call *Saint Gregory the Great*, to be corrupters of the faith, blasphemers, forerunners of Antichrist and leaders in apostacy. How far he was correct appears by a multitude of tokens; the following, for example: 550 years ago, Boniface VIII. issued his decree (Extrav. I. VIII.) 'We declare, say, define, and pronounce it to be of necessity to salvation for every human creature to be subject to the Roman Pontiff.'

But was Gregory I. a protestant? Does he clear his skirts of all responsibility for the

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errors of Romanism, by his denunciations of this title? Very far from it. Few men have done more than he has to make the Church of Rome what it is. For to mention but a single thing, it was he who completed and promulgated the Canon of the Mass, making that 'sacrament' to be what it has ever since been in the Romish Church. This prelate was a thorough-going ritualist; and the culminating expression of his ritualism was found in this Canon. The Latin language then dying out of use, became by means of this Canon the unalterable language of the Romish church. Daniel says of the little horn that waxed exceedingly great, that 'he magnified himself even to (an equality with) the prince of the host and by him the daily sacrifice was taken away.' Old Testament prophecies are in Old Testament language; and the Apocalypse gives us several examples of the different phraseology appropriate to them under this dispensation. We have no longer the daily sacrifices of the Jews; Christ having come "who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins and then for the people's; for this he did once when he offered up himself." The only thing that in any sense corresponds to the daily sacrifice of the temple, is the spiritual sacrifice of praise and prayer offered up by the children of God in the name of Jesus Christ. Now we cannot conceive of any greater or more perilous assault made upon this constant sacrifice whereby the people of Christ are kept in communion with Him, than is made by a Canon that converts all churches into mass-houses, and for communion with God through the Son, substitutes the idolatrous elevation of the wafer.

So, notwithstanding Gregory's violent outcry about the title of æcumenical bishop, we see that he was a veritable Pope, and powerfully contributed to make Romanism what it is. This was the Gregory that sent over Augustine to England, not so much to Christianize that country as to introduce into it the Romish system and the authority of the Pontiff of Rome. Multitudes of Saxons were baptized; but from the time of the first archbishop of Canterbury, Christianity, which had been flourishing for centuries in the British isles, began to decline and became rapidly corrupt.

"LES APOTRES,"

PAR ERNEST RENAN.

(Third Notice.)

After another example of Luke's inaccuracy Renan brings forward triumphantly as decisive of his opinion that the first 12 chapters of the Acts are utterly untrustworthy, the two accounts of the circumcision council at Jerusalem. After giving his version of the Lucan description, and of the Pauline, he proceeds:—"The difference is evident. On the one part a solemn concord; on the other angry passions ill restrained and extreme irritability. On one side a kind of Council; on the other nothing that resembles one. On one side a formal decree carried by a recognized authority; on the other divided opinions which remained apparent, mutually yielding nothing if it were not as a matter of form.

"The account in the Acts has scarcely an appearance of truth, because according to that account the council had for its cause a dispute of which we see no further trace from the time when the council agreed as to its opinion. The decree which the council is declared to have carried is certainly a fiction. If this decree, of which James had fixed the express terms, had really been promulgated, why those fears of the good and timid Peter before the people sent by James? Why did he ignore it? He and the Christians of Antioch had acted in full conformity with the decree of which the terms had been fixed by James himself."

And further about this decree, he says that if it had existed in 56 when the circumcision controversy vexed the Galatian church, Paul would have finished the discussion, by quoting it, whereas he replied to his antagonist by his *thundering (foudroyante)* epistle.

In 57, again, he says, Paul, writing to the Corinthians, ignores this same decree, and even violates its injunctions. The decree commands to abstain from food offered to idols; Paul, on the contrary, is of opinion that one may very well eat of these victuals if this scandalize no one, but that one must abstain in circumstances when this would be productive of scandal (1 Cor. viii. 4, 9; to 25 29) etc.

Let us examine this main-point (ce qui et capital) of Renan.

"On one part a solemn concord, on the other angry passion ill restrained and extreme irritability." Read attentively first, Luke's account in Acts xv. 1, 29, and then Paul's reference (for he is not writing history but referring to the part he took in the dispute) in Galatians ii. 1, 10 to the same council, and then say whether in both accounts there are not signs, alas too numerous, of grave dissension. There is no sign of that "solennelle concorde" which gives such point to Renan's contrast. In Acts we read of the, "no small dissension" of Paul and Barnabas with the Judean brethren, as the cause of the council. At the council we read that Peter rose after "there had been much disputing." In Galatians Paul speaks of those he met just as we would expect a man to speak of those who made the dissension and dispute spoken of by Luke. He tells that he resisted those who wished to circumcise Titus. He speaks of them with contempt, and contempt is a fruitful source of wrangling and irritates those who are its subjects. They seemed somewhat, but added nothing in conference, in other words they argued with Paul and their arguments were worthless. Where then is the "solemn concord?" Simply in Renan's imagination? Neither in Luke nor Paul's description do we find it.

"On one side a kind of council, on the other nothing of the kind."

Luke especially describes the council. Paul speaks of having *first* private communication with the chief rulers, but *secondly* he adds that some of the people who thought themselves 'somebodies' *in conference* added nothing to him Gal. ii. 6. The Greek word translated in conference we are aware may mean any kind of communication of idea, either in private, or in public. But we put it to any candid man whether in a case wherein another historian has spoken of a public council, and wherein we have *already* heard of a distinct *private* conference, common fairness does not demand that we believe that St. Paul speaking of a "conference" means to indicate that which Luke says occurred on the occasion.

On the one hand a decree * * on the other diversity of opinion, etc.

The first objection to Luke's historic verity in the matter of the decree, and the supposed proof that it is a fiction, is based on the question why did it not confirm Peter? *timid* Peter, it is by the way, though the proof that Peter was *timid* is not given.

Why was it not adduced by him to prove against Paul his rectitude? "He and his friends of Antioch had acted in full conformity with the decree?"

Simply because in the subject matter of the dispute between St. Peter and Paul there was nothing which a reference to the decree would have settled. We have met with no stronger proof of the shallowness of Renan's criticism than this. He only sees the surface. It was not the question of circumcision, or of gospel freedom that was the subject of dispute. It was the question of *dissimulation*, of men-pleasing. Peter, acting with knowledge, or without knowledge of the decree, it matters not which, pursued a policy of liberalism with the Gentiles and of separatism with the Jews. He tried to please both parties in the church and for that, Paul "withstood him to the face because he was to be blamed." We will not enter on the subject of the decree justifying Peter. The decree *may* have justified him in pursuing *either* course but assuredly would not have justified him in pursuing *both* courses. Not being quite a fool therefore he did not refer to it. A decree about Christian liberty could surely have little to do with dissimulation.

As to the inconsistency between Peter's speech at the council and his after conduct at Antioch it only tallies with what we know of his character, and even if the decree had had reference to the question which came up between him and Paul we can easily see why he would not choose to refer to any thing connected with an occasion when he uttered sentiments which were so different from his succeeding practice. Paul again was too dignified to rake up an old story, only incidentally connected with that for which he felt it was his duty to blame Peter.

The continuance of the controversy about circumcision, in the Galatian church, is next referred to, and we are asked why Paul did not quote this decree if it existed and so settle the matter? Apart from all other arguments, we here reply that Paul was a *free* reasoner, and that he had perfect right to conduct his argument with the Galatians in his own way. He might have simply sent a certified extract of the decree of the council of Jerusalem to the "foolish Galatians" but he chose to write his "thundering" epistle. How his non-quotation of this decree proves it fictitious I fail to perceive.

But can we not conceive it further possible that the apostle Paul had good reason for not quoting a decree of the council of Jerusalem to settle a dispute between the Gentile and Jewish converts *of Galatia*. The council of Jerusalem was not one to refer to with pleasure.

But the final argument which we shall notice, adduced by Renan to prove the decree a fiction, shows more than any of the others his ignorance of some critical facts.

'In the year 54' says he, 'Paul writing to the Corinthians ignores this same decree and violates its prescriptions' etc. The evidence of this is quoted from 1 Cor. vii. 4-9 and x. 25-29.

The first of these extracts from St. Paul's writings certainly does not prove, that 'he ignores the decree or violates its prescriptions.'

Renan seems to have fallen into the common mistake of imagining that all the 8th chapter of 1st Corinthians is the expression of Paul's opinion, whereas parts of it consist of quotations from the writings of those whose arguments he is refuting in the epistle.

The Corinthian objector had argued that the Corinthians had knowledge that an idol was nothing, and that therefore a Corinthian Christian might with a clear conscience eat any food which might have been offered to the idol even sitting at meat in the idol's temple.

Paul's answer was, so they might if their knowledge only had to do with it, but that the law of knowledge was traversed by a higher law, that of charity, sympathy for the brethren who had no knowledge, wherefore, says saint Paul, "If meat make my brother to offend I will eat no flesh while the world standeth, lest I make my brother to offend," *but* this is v. 13. Renan seems not to understand that Paul here is simply stating in full that principle of Christian philosophy which is the basis of the decree. It was the Law of Love which underlay it.

Nor does the other quotation prove that Paul disobeyed the decree. St. Paul from the 25th to the 29th verse of 1 Cor. x. simply pursues the line of argument just enunciated. He distinctly lays down the maxim that it is the conscience of the worshipper that constitutes the relation between the sacrifice and the idol, and not the fact that a beast has been killed as a sacrifice. He therefore distinctly speaks thus in verse 28 "if any man say unto you, This is offered in sacrifice unto idols, *eat not*," but it is the conscience of the worshipper that makes the relation between sacrifice and idol. If meat, part of a beast killed as a sacrifice, is found exposed in the common shambles among other common meat, any one may eat of it. It is God's providing. The *decree* was enacted against Christians who should wish to partake of feasts held in heathen temples at which the animals slain in sacrifice were eaten. *Paul writes against* a narrow minded idea arising from a verbal apprehension of the decree, which led men to burden their conscience and puzzle themselves to keep mock purity, on the one hand, and on the other against a false liberalism which would do away with the decree. Unless explaining the grounds on which an opinion be come to be acting against it, we cannot see how Paul violated the prescriptions of the famous decree recorded by Luke.

We have thus noticed one or two of the evidences brought forward by Renan to damage the historic veracity of Luke. We leave our readers to judge whether he has done so.

If in dealing with all his historic authorities, he acts as he has done with Luke, our inference is that any portrait he may paint of the men who founded the Christian Church will be pretty much ideal—and he may argue *a priori* that "Les Apotres" will not be the Apostles of history but the Apostles of Renan's fancy. J.

NOTES FROM AN INTERLEAVED BIBLE.—Luke XI. 19. 'Your sons.' Some, under their patronage, proposed to be able to cast out devils. If to do this required the help of Satan, why did they countenance these persons? Had the man in IX. 49 been connected with the Pharisees? His case was not, however, analogous to that of the sons of Sceva.

20. 'Finger of God.' This was an answer, virtually, to their demand of a sign from heaven. These acts were, to every considerate person, a notable sign from heaven. Those who were possessed with the demon of unbelief could not see it. What they wanted was something that should be a sign to them, thus dogged in unbelief. As well might the blind man expect that an electric light would enable him to see.

'The kingdom of God.' Proved to be present by these manifestations of the power and holiness of God overthrowing the kingdom of Satan. The kingdom of God is where the Spirit of God is. In the dumbness was Satan's kingship.

21. 'His goods are in *peace*.' I was alive without the law once.

23. 'Not with me against me.' Not in the kingdom of God, in the kingdom of Satan. He that does not sympathize with me in my successes is a foe to God and man. See the Pharisees committing themselves in John IX. 35.

27. When Christ preached, a woman had liberty to speak.

28. Who know my word to be the word of God.—Some are unhappy because they have no children. Let them look at this argument.

29. They asked for a sign, as an excuse for neglecting the testimony of the miracles and the life, and for rejecting Christ. The generation that is now, deny all possibility of signs, as an excuse for neglecting the Gospel.

30. Jonah was a sign of the guilt of the Ninevites and of the wrath of God, and of that wrath turned away by their obedience to the voice of the risen prophet. So Christ.

32. 'In the judgment' the Jews will see on the throne the wisdom that dwelt among them and was despised. So the wisdom of God is carried to all parts of the world by the Gospel, and made light of, and all the tribes of the earth shall mourn.

33. 'Not in a secret place.' Encouraging to those who have a desire to be useful. If you are a light then you are on a candlestick. Perhaps you pine for a richer, more conspicuous candlestick. But it is for the light-owner and the light-user to chose.—Some, however, fancy themselves lights before they are.

PAUL'S ARGUMENT

IN THE EPISTLE TO THE ROMANS.—No. 13

"But why dost thou judge thy brother? For we shall all stand before the judgment seat of Christ." XIV. 10.

NOTHING is more remarkable in this poor disorganized humanity of ours, than the vagaries of conscience. Christ told his disciples that the Pharisees would think they did God service in killing them. No one could be more conscientious than Saul of Tarsus, in the implacable war that he waged against Christians. We may distinguish between the moral sense, that principle within us which decides what is right and what is wrong, and the conscience by which we are constrained to act according to the decisions of the moral sense. The former may be most faulty and lay obligations upon the conscience that ought not to be imposed, while the conscience most faithfully assumes and discharges these obligations. Or the former may be correct in its decisions, but these remain altogether inoperative through the laxity of the conscience. The relations of the two may be compared to those between an engineer and his engine. The guidance of the former may be faulty and yet be punctually obeyed by the latter; or the latter may be out of order and the former sufficiently intelligent. What is wanted is a healthy and accurate moral sense and a conscience in all things up to the mark; otherwise we have simply an alternation of evils.

The word of God is given to recover our moral sense from its obliquity, and bring it into harmony with God's decisions regarding us; and this is the reason why so much of it is doctrinal; it is also given to redeem and invigorate our conscience, so that we shall have a heart to do the things that are obligatory; and this is the reason why so much of it is practical.

This Epistle to the Romans is largely doctrinal; it is also abundantly practical.

We are now called to consider some of the vagaries of the moral sense, in those whose consciences have been redeemed from laxity and supineness. The old habit of rash decision remains; some of the old leaven of selfishness and disdain for others, abides; and the consequence is that men are found zealous and vehement in behalf of obligations not imposed by Scripture, and proportionably indifferent about the things which the Bible declares to be imperative.

Here were some members of this church of Rome, making a great noise about the sinfulness of eating meat that had passed through the hands of idolaters; and others equally vehement in defence of the liberty of Christians to eat what they thought proper. One man believed the observance of the Jewish Sabbath, the Saturday, to be binding on all Christians, and was conscientiously moved to regard as sinners all that failed to observe it; while others were sure that there was no obligation to keep it. Conscience threatened to make havoc of the church, by erecting opposite tribunals, from each of which sentences of wrath would be hurled against the nonconforming party.

Now, says Paul, this state of things is utterly unjustifiable. The Scriptures are most express with regard to a body of doctrines the belief and profession of which is obligatory upon Christians; but where it is not positive, you have no right to be positive. What business have you to set up tribunals? There is but one tribunal and upon that the Lord Jesus sitteth; so far as he has already spoken, his decisions are in the word; and as for what remains, he will pronounce in the last day. Seek to know fully what he has spoken, and let your conscience give its energies to the carrying out of this. To love one another, he tells us, is to fulfil the law. Let your moral sense be steeped in this conception; then will you be wary about condemning your brother in things as to which there may naturally be a diversity of opinion. Even when you are conscientious in the non-observance of a supposed obligation, it will be well for you to take care how you lead another to use your liberty. If he gives up compliance because you do, without the sanction of his moral sense, this will be an injury to his moral sense; it will be the beginning of depravation in that quarter; a grieving of the Holy Spirit, who forbids us to act without an approving conscience; and no one can tell what this may lead to. The thing that is safe for you, may be destructive to him. The only legitimate way in which you can make him partaker of your liberty, is to convince him by a demonstration of the truth that fully meets all his doubts; and until you have done this, you have no right to speak disparagingly of him for differing from you.

Paul thought a certain course of life obligatory upon himself. To such a degree does he consider himself bound to it, that he says he will lay down his life sooner than abandon it. Yet he is most careful to show that he does not bind this obligation on other men's shoulders. It is for them to be fully persuaded in their own minds.

Some of the Apostles thought there was no harm in allowing a distinction between the Jewish and Gentile converts to obtain. Paul felt that this was a most perilous and unauthorized concession. It is true, that it was a mere matter of eating and drinking; and men might have quoted against him his own dictum that the kingdom of God is not meat and drink; but the quotation would not have met the case. A little leaven leaveneth the whole lump. The thing was an offence against the great cardinal truth of justification through Christ's blood.

We learn from Paul's argument in this chapter,

1st, That we are not to do any thing, or pursue any course, without a full conviction that it is approved of God.

2nd, That we are to study the Scriptures with all earnestness and sincerity, for the rectification of our moral sense.

3rd, That we are to regard the decisions of our moral sense, as absolutely binding and not for the world to be neglected.

4th, That with respect to our brother, we are not to forget our position before the tribunal, and assume to sit upon it.

5th, That we should shrink back as we would from murder, from making our own conclusions the law to his practice.

6, That we should aim to influence him, solely through his convictions.

Correspondence.

To the Editor of the "Bombay Guardian."

SIR,—Within three days I have had as many petitions presented by men professing to be Arab Christians or Jews. To the first I gave assistance and then came the others. To all of these petitions a few lines were added with well-known initials.

Now, Sir, I fear, that to endorse these petitions may be encouraging imposture. One of the three who called, I relieved a year ago, and he was not the first who had called a second time after the lapse of a year, though professing to collect money to go either to Calcutta or Bagdad or Jerusalem!

I have heard the remark made by others that such recommendations do harm rather than good.

C.

Epitome of News.

SATURDAY,—SEPTEMBER 29, 1866.

—T. of the *Friend of India* and *Spectator* says:—"The collision I have so long prophesied in America seems to me to draw nearer daily, but as nobody will believe me, and I see no use in playing the part of Cassandra, I only place the opinion once more on record that the year can scarcely pass without a renewal of the Civil War."

This gentleman and a few others entirely misconceive the state of things in America.

—*Friend of India*:—"Most curious to the experienced Anglo-Indian is the list of names attached to a petition presented by Mr. J. S. Mill to the House of Commons on 10th August in favour of Government recognising the adoption of a boy to the extinct *raj* of Mysore. Sir Robert Hamilton's advocacy is well understood, but we should be sorry to put three fourths of the fifty persons who have signed the petition though a simple examination as to the facts with which it deals. Lord Stanley has endorsed the refusal of successive Governors-General, Directors, and Secretaries of State, so that no result is likely to come out of the agitation, while Mr. Bowring has gone home and will be able to advise Lord Cranborne. As we showed last year a greater crime against four millions of people could not be perpetrated than that which these fifty dreamers ask to be done."

—*Southern Cross*:—"Peshawur seems fatal to the Clergy. To day we have received the account of the death of the Rev. P. Kellner. The Rev. Gentleman, who is brother of the able Uncovenanted servant in the Financial Department, was educated, we believe, at Bishop's College, and accepted employment with the Additional Clergy Society, being first stationed at Mynpoorie, where, during his ministry, daily services were always held.

"Having had a wonderful escape in his buggy from the rebels in the Mutiny, he was able to make good his retreat to the Fort at Agra, and marched down with the force under Colonel Greathed, as its Chaplain to Cawnpore, and finally to Lucknow, where he was for some time stationed as one of the Chaplains attached to the General Hospital. For his services and conduct during the Mutiny he received a Chaplaincy, and has been stationed at Seetapore, Nowshera, Abbottabad and Attock, and, lately, on the death of Rev. J. Bellamy, at Peshawur, where he died of heat-apoplexy."

—The Asiatic Banking Corporation in Bombay has suspended payment.

—*Central India Times*:—"We have been credibly informed that the railway line to Nagpore will be completed and ready for inspection by the first December next, that is in less than ten weeks. The contractor's engine, which is now running up to 14 miles from Nagpore, will be here within the next six weeks."

—*Bombay Gazette*:—"The American sloop of war *Shenandoah*, Captain Goldborough, U. S. N., arrived in harbour yesterday from Muscat, which port she left on the 18th instant. On the morning before leaving the latter place, the uncle of the Imaum landed with 50 men and took the fort, and opened fire on the town. The Imaum, in his distress, appealed to Captain Goldborough for assistance, but was informed by that officer that he had no power to interfere. The affair was still unsettled when the vessel left on the following day."

—*Indian Daily News*:—"What never occurred before has happened this year—the food supply in *every* district of India, native as well as British, is indequate to the existing demand. It is not in Bengal alone that food is dear. It is dear from one end of India to the other—dear in Oude, in the North-Western Provinces, in the Punjab, in Bombay and Madras, in the Nizam's country, and in the other Native States. But for this widespread dearness and scarcity, the probability is that the suffering in this province would have been much less severe.

"We must not blind ourselves with the misleading notion that the scarcity of this year is due to bad crops. The cause, that is, the main cause—for we do not mean to assert that last season's crops were full crops—is a very different one, namely a contraction, throughout all India, of the area of land laid down with food crops. Since 1853, the prices of exportable Indian produce have been on the rise and since then the prices of food have continued to rise. During the majority of the years of this period the supply of exportable products continued altogether inadequate to the demand; and it required the very high prices of the years since the breaking out of the American war to cause the people generally, that is, in the majority of the district, to betake themselves to the cultivation of the products sought. This, however, they did at last. During the last three or four years, they have mostly sown their fields with cotton and other high-priced exportable products; and the inevitable consequence has been that the food crops, though, mayhap, apparently covering as large an area as before, have been scarcely adequate to the wants of the community, plus the demand for exportation."

MONDAY,—OCTOBER 1.

—Nineteen boxes of bullion, the property of the Agra Bank, were seized on board the mail steamer as she was leaving Hongkong.

—From Japan the news is that the war continues between Cuiosiore and the Ghogoon, the former being victorious at all points. The Ghogoon is said to have abdicated.

—Sir Henry Parkes has met with rudeness and some of his officers stoned at Yeddo.

—The *Nada* arrived last evening. There was a Court of Enquiry at Aden relative to the loss of the *Bhima*, and much evidence received, and the finding was to the effect that the master of the *Nada* paid due attention to the orders in force, and that the collision is entirely attributable to the *Bhima's* not having steered according to the rules of the road. 23 persons were saved from the *Bhima*, viz: 3 passengers, (Captains Mann and Cheverton, and Mr. Nazareth), and 20 of the crew, including the chief officer and steward.

—At a trial before the High Court it was shown that it is a common thing among the Parsees, when a child is born, to have its horoscope cast by a Brahmin.

—*Englishman*:—"The East India Railway Company again hold out the inducement, which was felt so great a boon last year to the traveller, of being able to proceed to Delhi and back, upwards of two thousand miles, for Rs. 120 or Rs. 70, as he prefers first or second class; and that he may have time and opportunity to see everything of interest on the way, he may break the journey, going and returning, at Monghyr, Benares, Allahabad, Cawnpore, Agra, or Delhi, the tickets being available for one month."

—The same:—"Our readers will remember we drew attention to the fact that a number of girls had been delivered from the sink of iniquity in Garden Reach. But we did not have before us at the time the real figures; yesterday, however at the meeting of the Famine Fund Committee, Mr. Hogg stated that no sooner was it known that a search would be made, than *one hundred and forty-nine children, chiefly girls*, were turned out of the premises of the retainers of the Oudh family, and left in the streets to take care of themselves. They were taken to the Mint shed, and there cared for, and steps have been taken to prosecute the persons implicated in so abominable a traffic."

—The *Times* would have Government give a guarantee for the completion of the Railway through the Valley of the Euphrates.

—The *Bombay Saturday Review* thinks there should be a Commissioner in Lunacy.

TUESDAY,—OCTOBER 2.

—The *Powla* has a notice of a meeting held at Ahmednuggur on the 17th ult. on behalf of the Society for the Propagation of the Gospel. Brigadier General Malcolm presided. The Rev. G. A. F. Watson and the Rev. Charles Gilder made addresses in behalf of the Society. Mr. Gilder is visiting several of the interior stations for the purpose of presenting the claims of this Society.

—The *Englishman*:—"Intelligence has reached us from Central Asia of an *emeute* having broken out amongst the inhabitants of Tashkund, recently reduced under Russian sway. There was hard fighting on both sides, attended with much bloodshed and a large list of casualties in killed and wounded. Ultimately the Russians got the upper hand.

—The *Pioneer*:—"We learn that on the 12th instant at 1 P. M., an intensely black cloud broke over Nawabgunge, in the Bareilly District, from which it literally rained thick mud. The particles which fell on clothes spread out in the sun, or on *pucca* verandahs and *chubootrahs*, dried up at once, and were collected by the Tehsildar and others."

—*Bombay Gazette*.—"Rao Saheb Mahiputram Roopram has, it is stated, been appointed acting Head Master in the Ahmedabad Provincial College, in room of the late Mr. Smith."

—The *Lord Elphinstone*, a new steamer for

the coast service, arrived yesterday from the Clyde.

—The Victoria Museum is in financial difficulty. Two lacs are needed.

—The following is from the account furnished by the third officer of the *Bhima*:—"At about 10 minutes after 10, I was looking at what at first appeared to be a star setting; while watching it the man upon the look out forward reported that he thought he saw a light upon the starboard bow. I immediately went forward and after a few seconds' examination with the glass made it out to be a ship's light, though what ship I could not at that time distinguish, it being so far distant. It was then about ½ to 2 points on the starboard bow. As an order had been issued by the commander to report any steamer's light as soon as visible, and not conceiving it likely that it could be a sailing vessel, I immediately reported the light. I then went on to the bridge, where I was immediately followed by Captain Sproule, who took the glass from my hand and looked at the light for a minute or so, and then said "I can only see the masthead and port light." I replied that I was about to make the same remark. At this time a rocket was fired by the approaching vessel; he (the captain,) then said it was either the *Nada* or one of the P. and O. steamers; however we should soon see by the signals. At this juncture a blue light was displayed, and afterwards a rocket; Captain Sproule then said it must be the *Nada*; "but I cannot see the starboard light; what can Hanscom be thinking of? he must want to speak us." "Unless, sir," I ventured to remark, "he is carrying out the general rule of both vessels porting their helms"; and asked him if he would alter ours; he said "No. Captain Hanscom would never do as I had said; it was unnecessary"; and added, "No, he only wants to speak us," and going to the sky light on the bridge took out the speaking trumpet. The vessel approaching nearer, he said "What can he be doing?" and seeing there was some danger of the vessels coming into collision, I said, "I'll go on the poop and look out for the helm;" he acquiesced, and I ran off the bridge on to the poop, and getting there I heard the captain sing out "hard a-starboard," and heard the engine-room telegraph sound twice. Afterwards the order "hard a-port" was given, and almost immediately the vessel struck us a little abaft the main rigging, just abreast the main hatch, with tremendous force. Directly the crash was over, I heard the commander sing out, 'clear away the boats.'"

Before this could be done, the steamer went down. The boilers appear to have burst at the same moment. The *Times of India* says:—"Among the saved, but whose names did not appear in the list published yesterday, was Quarter-master Sandy. On duty when the accident occurred, he received the fatal order, felt conscious of its fatality, but with a true sailor's devotion to his duty implicitly obeyed. When the corrected order to 'hard-a-port' was given, it was too late, the collision immediately occurred, the bulwarks of the *Bhima* being cut through to below the water's edge. Strange to say the shock of the collision was much less severe than could possibly be supposed, large numbers of the crew who were asleep not being disturbed by the crash. Among these was the chief steward, who was dragged from his cabin by Mr. McKnight, the 4th engineer, and rescued from a watery grave, the latter unfortunately not being among the few who were saved. Large numbers of the native crew remained undisturbed by the shock, and were only awoke to their perilous position by the praiseworthy efforts of Captain Mann. After the vessel had sunk, Mr. Burgess, the chief steward, was floating within ear-shot of Captain Mann, who was becoming exhausted, when a boat neared them and was about to pick up Mr. Burgess, when he nobly called to them to look first to Captain Mann, and that he could sustain himself in the water until they had done so."

WEDNESDAY,—October 3.

—The *Madras Observer* welcomes the appearance of the *Indian Temperance Advocate*, and trusts that the Advocates of Teetotalism may now be able to strengthen one another's hands 'in this great and good work.'

—The same:—"The Pope appears to be thoroughly alarmed at the reflection that at the period when he is deprived of Imperial support from France, Austria and Bavaria will be too paralysed to come to his aid, and he discerns a great coalition rising on the Baltic, which is sure to be hostile to Roman Catholicism. Verily, we can hardly fail to be reminded of the passage in Rev. xvii. 16 17, which runs thus;—'And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put it into their hearts to fulfil His will, and to agree and give their Kingdom unto the beast, until the words of God shall be fulfilled.' It may be that the time is come for their accomplishment. It may be that those who have so long given their kingdom and power unto the beast will do so no longer—that they will manifest their hatred, and join to make the woman on the seven hills desolate. Desolate she certainly is, and is looking here and there for popular support. She is ready even to court that united Government of Italy, from which she has suffered so many severe blows. She checks instead of blessing the Bourbon brigands: she casts a longing eye towards Florence, she cries, 'Save me, O Rulers of the Capital of the Medici! Save me, O city of Savonarola! Give me a corner, and I will renounce the temporal power.' The rulers of the public opinion of this world are beginning to be convinced that the Papacy is fallen. We regret that they should look with such lenient, pitiful patronizing eyes at that doomed city of which the Lord long since declared; 'Babylon is suddenly fallen and destroyed: howl for her, take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country, for her judgment reacheth unto heaven, and is lifted up even to the skies.' (Jer. li. 8, 9). We live in a period in which the hand of a Mighty Overruling Power is evidently at work. The shadow of the last days seems to be falling over us. Currents are sweeping along which neither kings nor statesmen can resist. It is for us, as Christians, to be on our watch-tower to know what the Lord will say unto us. The men of the world are on the alert. They are asking whereunto this will grow; soon they will be beseeching, 'Give us of your oil.' Let us listen for our master's voice. It may be we shall be reproved for our worldliness of mind, our uncharitableness, our sloth. Let us look up for the grace of the Holy Spirit to keep our garments always white, in order that when the kingdoms of the earth are made like the chaff of the summer threshingfloor, we may know where to hide safely from the wrath of the Lamb."

—The *Bombay Gazette*, talking of Muscat, says:—"Syed Selem, to protect himself and keep back Syed Toorkey's men, built a barricade of bags of rice and dates across the eastern part of the town. Syed Toorkey, having at the time very little provisions, got scent of the rice and date barricade and made a desperate but successful sortie, drove back Syed Selem's men, and actually carried off the whole barricade, and is now living on it in his fort of Jelalli. Syed Selem had called upon some of the wild tribes of Arabs in the interior to come and aid him; but on second thoughts had come to the conclusion that these worthies might prove a worse enemy and be harder to get rid of than even Syed Toorkey. He therefore sent messengers to decline their assistance and had guns placed in all the roads leading to the interior, to keep back the demon he had raised."

—The *Bench of Justices* have agreed to give Rs. 10,000 to Mr. Fellows, *eliminated* from the office of Municipal Collector. This is equivalent to a testimonial of high competency, and it is difficult to see how the Municipal Commissioner can afford to part with such officers.

—There is, says the *Englishman*, every prospect of the Government of Bengal shortly interfering to regulate the practice of taking Hindoos to the river side to die. The Lieutenant-Governor of Bengal is of opinion that the Government may approach the subject without the least alarm, and with a well-founded assurance that whatever measures it may be thought expedient to adopt, even at the present time, with a view to the discouragement and gradualy suppression of a practice which, though authorized by sacred texts, and cherished by many Hindoos, is, in its best aspect, obviously opposed to public decency and common humanity, and may so easily be made, as it is commonly said to be often made, a cloak for the foulest of crimes, would command the assent of many intelligent Hindoos, and would soon be generally acquiesced in.

—The *Deccan Herald* publishes a statement made by or on behalf of Mulhar Rao the brother of the Gaekwar, which has been submitted to the Governor in-Council. From this it appears that Mulhar Rao has been very oppressively and barbarously treated by his brother; the immediate interference of the Government would seem to be demanded.

"One of the most distressing and painful circumstances connected with this sad affair is, that the unfortunate young princess, Baggoobaee, the wife of Mulhar Rao, died in her imprisonment a few months afterwards, and although she entreated, in the most piteous terms, to be permitted to see her husband before she died, her request was sternly refused by the brother-in-law, His Highness Khunderao Gaekwar. Much yet remains to be settled as to the cruel and unjust treatment of his unfortunate brother and his wife by the Gaekwar; but our space will not permit of our going further into the matter to-day. We shall, however, return to the subject in an early issue. In the mean time we may state that an arrangement is, we are informed, now being made by Government for bringing Mulhar Rao under British protection, and withdrawing him from the custody of his brother. We may also state that the Government of India and the Secretary of State for India have refused to permit the Gaekwar to adopt an heir during the lifetime of Mulhar Rao."

THURSDAY,—October 4.

—Madhawdass Gellabhoy's liabilities are Rs. 5,30,241, assets Rs. 34,644.

—Soonderjee Nanjee and Co.'s liabilities are over 6 lacs.

—Government are calling the attention of their officers in Kattywar to an article on the Runn of Kutch in the *Bombay Saturday Review* of August 18th. This is the article in which occurs the remarkable calculation about the sun-surpassing pile of dead humanity.

—*Times of India*:—"It is believed in Guzerat, that the railway line from Baroda to Neemuch and Nusseerabad, will be commenced very shortly. Mr. Matthew, the Chief Engineer, who is expected next mail, will, it is said, bring with him the whole of the plans and specifications, and his arrival will be the signal to commence work forthwith."

—The Baroda correspondent of the *Times of India* says that some boys, in a village near Baroda, were playing at 'Kings.' One of them acted the part of Gaekwar; one that of thief; and so on. The thief was caught, tried and "sentenced 'to be tied to an elephant's leg, dragged through the town and trodden to death in the usual way.' Thus far all was well; but where was the elephant to come from? While all were endeavouring to get over this difficulty (prisoner as well as court aiding by suggestions), one of the youngsters proposed to substitute his father's big buffalo. This suggestion was adopted and carried by acclamation; the prisoner was

conveyed to the compound, pinioned, and tied to the leg of the buffalo. Thereupon the court and spectators shouted at the buffalo and flogged him on, and the brute getting into a furious state at finding himself thus encumbered, bolted off, over a ditch and through a hedge, until he was secured at some distance by a number of ploughmen. Of course the poor boy was quite dead, and dreadfully mangled. For the truth of the sequel I cannot absolutely vouch, but it is said and believed by many, that the would-be king, the young village Khunderao, the mimic Gaekwar, was summoned by the great Khunderao into his presence to undergo a cross-examination. The boy admitted that he passed sentence of death upon his playmate and gave the necessary orders for the execution; whereupon it is said the Gaekwar laughed, made the boy some valuable presents, and sent him away rejoicing."

—Mr. Arnott, Ensign in the 105th M. N. I., has been cashiered for drunkenness.

—In one day (August 3) two and a half miles of track were laid on the Union Pacific Railroad, designed to connect the Pacific States with the Eastern, in America.

—A new organ, the largest in America, has been built in the Plymouth Church, Brooklyn, of which the Rev. Henry Ward Beecher is pastor. It is worked by an application of hydraulic power, there being four hydraulic engines in the cellar to pump air into the bellows. There are four manuals of 58 keys each; 3442 pipes, some of which measure 32 feet; and ten pedals.

FRIDAY,—OCTOBER 5.

—Nothing is so clear as to pass unquestioned in this world. A writer in the *Times of India* will have it that the *Bhima* was steered correctly and the *Nada* not. But the rule is explicit, that vessels steering so nearly for each other should port their helms. Suppose the captain of the *Nada* had neglected the rule and kept on his course, and shortly after suppose the *Bhima* had obeyed the rule and ported her helm, there would have been the same danger of collision but *the blame would have rested with the captain of the Nada.*

—The hostile tribes of the Chittagong district are again troublesome.

—Mr. Manockjee Cursetjee assumed charge of his appointment as Second Judge of the Small Cause Court yesterday.

—Pudumsey Veerjee and Co.'s liabilities 6 lacs, assets 1 lac.

—Deaths last week, 263.

—A correspondent of the *Hurkaru*, speculating about the eclipse, states that there was a lurid glare over the moon at 7·45 P. M., and that about 8 P. M. it was entirely darkened by the earth's shadow, "but the red glare continued to a much greater extent." He accounts for this in a very curious way. He says he looked at the moon through a very powerful and clear Dolland's glass, with which he could clearly discover volumes of flames issuing from the south pole of the moon, but giving the tint to the whole visible surface. He attributes it to immense volcanos, which as soon as the sun's light was withdrawn showed themselves, but on recovery of its usual brightness was of course lost to view.

—*Bombay Gazette*; Calcutta:—"There has been a sad accident at Simla, by which Lieutenant Palliser, of the Artillery, has hurt his spine very severely. It appears that the race course at Simla is a villainous one, and that the mare *Nora* which that officer was riding in a race, dashed wildly across the road, broke through the rotten palings, and came heavily down on a mass of jagged rocks, injuring herself so severely that it became necessary to shoot her. The officer is laid up at the Royal Hotel, suffering, as I have said, from severe injury of the spine. I remember an accident which occurred many years ago on the Calcutta race course, and which illustrated pretty plainly how completely this species of sport demoralizes and hardens. A jockey by the name of Gash had won a race, but as his horse rushed by the winning post it burst a blood vessel, and after being carried by the impetus of its own rush several paces ahead, it staggered and fell, pitching its rider forward on his head, by which he broke his neck. There lay the noble brute and his ill-starred rider, both dead, who were a few minutes before in the enjoyment of vigorous life and health. One would have thought that so terrible and sudden a catastrophe would have put a stop to the morning 'sport.' It did nothing of the kind. The carcase of the horse was dragged aside and the carcase of the man was sent off to the livery stables whence he had come in the morning, and the races went on as 'merrily as a marriage bell.' So much for manly sport."

—About 35 lacs are to be added to the losses of the Bank of Bombay, since the last report was presented.

—A camp of exercise is to be formed at Poona in December.

By diverging the corps in the course of relief, there will be present at the Camp six batteries of Royal Artillery, two and a half regiments of Cavalry, five regiments of European Infantry, five regiments of Native Infantry, and three companies of Sappers.

—In one village of 66 houses, near Cuttack, there have been 204 deaths from starvation.

—Upwards of Rs. 130,000 has been given to the Relief Fund in Bombay.

TELEGRAPHIC NEWS.

London, Sept. 20th.—A band of brigands in the vicinity of Palermo have interrupted the telegraphic communication between that city and Florence. Reinforcements have accordingly been sent to disperse them.

Count von Bismarck is seriously ill.

Sept 21st.—The Prussian armies who have returned from the seat of war to Berlin have made a triumphal entry into that city. A political amnesty has been proclaimed by the King.

Count Von Bismarck has been made a General.

The Emperor Napoleon has left for Biarritz.

Sept. 24th.—The *Times* of to-day publishes a leading article on the famine now prevalent in Orissa, in which it strongly advocates that Lord Cranbourne should take into consideration the question of the irrigation of land.

Advices to hand by telegraph from Constantinople state that the Turkish troops have been defeated by the insurgent Cretans, and that large reinforcements had been sent from the Capital to suppress the disturbances.

The disturbances recently announced to have taken place at Palermo have been suppressed by the authorities.

Sept. 25th.—The Lord Mayor of London has publicly suggested that a movement should be set on foot to relieve the sufferers from the famine in Bengal and Madras.

Another great demonstration in favour of Reform has taken place at Manchester.

The accounts received relative to the recent engagement between the insurgents and Turkish troops in Candia are conflicting.

The negotiations for the definitive conclusion of peace between Prussia and Saxony are now at a standstill.

Advices received here by telegraph from America state that Presinent Johnson has continued his tour through the States, during which demonstrations were made both in favour of, and in opposition to, the policy he has hitherto adopted.

The duke of Meiningen has abdicated in favour of his son.

General Garibaldi has arrived at Florence.

Sept. 26th.—In yesterday's sitting of the Prussian Chamber of Deputies, the motion for the amendment of the Bill to raise a loan was adopted; the amount which the Government demanded will consequently be reduced.

The King of Denmark has made a speech in which he demanded the confidence of the Danish Chamber of Deputies.

September 28th.—Telegraphic advices from America state that President Johnson has now returned to Washington. Demonstrations of a political character have been made at New York in support of the policy Mr. Johnson continues to adopt.

The Bank of England has this day reduced its rate of discount to 4½ per cent.

The financial difficulties that have arisen between Austria and Italy have been satisfactorily settled.

The treaty of peace between the two Governments will be shortly signed.

Latest advices from America state that Mr. Seward, the Secretary for Foreign Affairs, is ill.

Fai Dhollera 10½d.

Sept. 29th.—Latest advices received by telegraph from New York, state that the Cotton crops now growing in Louisiana and Mississipi have been seriously injured.

President Johnson is losing popularity, his partizans are said to be less unanimous in his favour. The alliance furmed between the Democratic and Republican parties is also weaker,

The health of Mr. Seward has improved.

The Lord Mayor of London has received a deputation at the Mansion House, relative to the famine in the Bengal and Madras Presidencies. The deputation stated that they had had an interview with Lord Cranborne, the Secretaty of State for India, who emphatically assured them that further help was unnecessary, Government having appropriated ample funds towards the relief of those who had suffered by the famine. In conclusion, the gentlemen composing the deputation remark that in consequence of Lord Cranborne's statement they considered public interference would be needless.

THOUGHTS ON WHAT *MAY* BE IN THE YEAR 1866 OR 1867.

(Concluded from our issue of Sept. 15th.)

THE ten toes of the image signified that the Roman Empire would be divided into ten kingdoms—which took place about fourteen hundred years ago—when it was broken up into nearly the same kingdoms which form the present States of Europe. This dream of the image, therefore, shews that the power of Rome, in some form or other, will remain till the end of the world—that is, till Christ Himself shall come to put an end to it, and set up in its place His own blessed kingdom of righteousness and peace, which shall never have an end.

Afterwards, Daniel himself had a dream granted him, of the same meaning, but with further particulars—Dan. vii. He saw in his dream four great beasts come up from the sea, one after another—which signified the same four kingdoms upon earth as the different parts of the image had done before. The last of these four beasts was seen to have ten horns on its head—signifying the same ten divisions of the Roman Empire as were meant by the toes of the image.

But among these ten horns there was seen to come up a little horn, which had "eyes like the eyes of a man, and a mouth speaking great things."—Dan. vii. 8. This was explained to Daniel by the revealing angel as follows:—"The ten horns out of this kingdom (the Roman) are ten kings (or kingdoms) that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings (or kingdoms). And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. vii. 24—27.

This "little horn," which grew up among the ten horns, undoubtedly means *the Pope*—and the presumptuous, blaspheming, persecuting character of the Popes of Rome, all along, exactly answers to the description of this little horn. Moreover, it is an historical fact, that the Pope did conquer three of the other kingdoms, and took possession of them—and the Pope, to this day, wears on his head a mitre with *three crowns* upon it, one above another.

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It was foretold that this "little horn," or the Popes of Rome, should "wear out the saints of the most High, and that they should be given into his hand until a time and times and the dividing of time." A *time* here means a *year*—(of 360 days, according to the Jewish reckoning)—and these days stand here for *years*, a day for a year, as in some other prophecies. "A time, times, and the dividing," or half, "of a time," make together three and a half "times," or years; which contain 1260 *days*, signifying 1260 *years*. The prophecy, therefore, was, that the Popes of Rome would be permitted in God's mysterious providence to "wear out," or persecute and destroy, the saints of the most High during the space of 1260 years. The power of the Popes, in its fulness, was to continue 1260 years; and during all that time, it was foretold, they would persecute the saints of God.

The Popes of Rome have always been cruel persecutors of those who followed the doctrine of God's Holy Word, and practised His commandments. How truly—how fearfully—the Pope and Church of Rome have fulfilled the prophecy, may be judged of by the fact that the number of Protestant and Bible Christians tortured to death—burned alive—starved—hanged—massacred—shut up in the dungeons of the Inquisition, or other prisons—driven into banishment, or punished and made to suffer for the sake of their religion, in other ways, by the Pope and his followers, is reckoned to have been not less than *fifteen millions*.

The same cruel and persecuting character of the Church of Rome is strikingly described in the seventeenth chapter of the Revelation—where that Church is represented as a woman riding on "a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, *the mother of harlots and abominations of the earth.*"—"And I saw," says St. John, "*the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.*"

The likeness here drawn of the Church of Rome is unmistakable. Scarlet, crimson, and purple are the colours, to this day, of the Romish cardinals and bishops—gold and precious stones and embroidery are the ornaments of the churches and ceremonials of Rome. And history tell us that in former times the Pope actually wore on his three-crowned mitre the inscription, "MYSTERY," till it was taken away for fear it should be seen too plainly that Rome is indeed "*Mystery, Babylon the great, the mother of harlots and abominations of the earth.*"

But now comes the question, What has all this to do with the year 1866?

Just this—that, according to all the best writers on these subjects, the 1260 years of the Pope's tyrannical power are to end in this very year 1866.

This, of course, depends on when the 1260 years began, and this is just the point of the whole question.

Now, historians tell us that in the year 606 the Roman Emperor Phocas made a decree by which he declared the Pope to be Universal Bishop and Head of the Church; and from that very time the Popes claimed and exercised power over all other bishops, and by degrees, as they were able, over all the kings and kingdoms of Europe.

From the year 606, therefore, we are to reckon the 1260 years of the power and dominion of the Popes. But 1260 years added to 606 years, bring us exactly to *this present year* 1866, *as the end of the Pope's tyrannical reign and power to persecute.*

If, therefore, the historians are correct as to the date of the Emperor Phocas's decree making the Pope Universal Bishop—and if the students of prophecy are correct in understanding the "time, times, and half a time" to be 1260 years, then we may look for the downfall of the Pope's persecuting dominion in this year 1866.—*Silverdale Tract by Rev. H. Shepheard, M. A.*

THE TWENTY-SIXTH ANNUAL REPORT OF THE GERMAN MISSION IN TIRHOOT

1. *Moozufferpore.*—We have much reason to be thankful to our God and Saviour for having preserved and spared us for His Service and for granting us health and strength to carry on His work and labour in His Vineyard. With regard to the outward, the time has been a very hard and difficult one, and is so still. The provisions of life are not only double and treble in price from what they used to be but in many cases more than four times as dear as before. The common coarse rice sells now at 6 *seers* per Rupee in the Bazaar! A thing quite unheard of. Still we are thankful to say that we have, by the mercy of God, been enabled to keep up the Establishment of the Mission as usual without having been obliged to curtail in any way.

The Lord has lifted up His strong arm against this country and against this District in particular just now. Dearness, famine, cholera, and plague, which were preceded and foreboded by unusual and unheard of fires and conflagrations in April, May and June are devastating the District. In the city alone not less than 500 persons (according to the estimate of the Doctor) have already died of cholera besides the numbers that are dying of starvation and its consequences daily. It is heartrending to see these poor starving creatures crawling along the streets like skeletons. Yea the Lord is scourging and visiting this District with severity; may it all tend for the advancement of His honor and glory and the spread of His Kingdom. We must hope that by this visitation the hearts of the people will be more inclined towards the Gospel-truth and that thus idolatry and superstition with all their many outlets will be cut off and destroyed, and that God in this way will bring about what the simple preaching of the word could not have effected. But up to this time we see very little of it.

2. *Moriaro.*—Upon the whole there is, especially among the Hindoos, no want of hearing and taking the word; at their fairs thousand of people hear for 4 and 6 days; there is no want of understanding it as to what it really is, but there is want of the Holy Spirit to convince them of their sins and its everlasting consequences and to give them strength to overthrow all the strongholds of Satan in this country of which "caste" is the most fortified. May the Lord enable us to pray for the outpouring of the Holy Spirit upon this country and all flesh!

3. *Durbhangah.*—BRO. DODT writes:—For some years we have been in great hopes for the conversion of the inhabitants of Tirhoot as there are so many among them who do not pay any reverence to idols, but believe that there is only one God. But as yet not one of them has come to us and joined with us in the worship of the true and living God. They choose rather to remain among their brethren according to the flesh than to be ranged among the so called "Outcasts." Again here are others, who do not know, that they have got a soul, whose God is their "belly" and who mind nothing but earthly things. So it is not so difficult to convince a Hindu of the untenableness of his idolatrous system, but it is almost impossible to persuade him to give up his caste and to mind heavenly things and to seek first the Kingdom of God and his righteousness. One of our Missionaries, Mr. Schorisch, used to say to the heathen: "Indeed, it is impossible for men to take away your pride, but the Lord will surely bring you low; the time will come when you will surround our houses and desire to drink the water in which our rice is cooked!" The time has come now; thousands and thousands are starving with hunger, and they are glad if they can get 'bhat' cooked by a Christian. Now, I believe that the Lord has for this purpose sent the famine into this land, as there is no chance of the Hindus ever to be converted, unless the caste is removed and their minds drawn away from earth to look to heaven for the Saviour the Lord Jesus Christ. Let us therefore not be afraid; for we know the thoughts which the Lord has towards the people of Hindustan, namely thoughts of peace and not of evil, if they only will obey the Gospel of our Lord.

DOMESTIC OCCURRENCES.

DEATHS.

RANKEN—Sept. 21st, at Jubbulpore, Edmond Gardyne, son of Major R. Ranken, Madras Staff Corps, aged 11 months and 13 days.

MENESSE—Sept. 28th, at Albion Place, Byculla, Elizabeth Ruth, the beloved wife of Alex. Menesse, Esq., aged 25 years.

HARVEY—Sept. 29th, on board the ship *Assum Valley*, Charles Henry Harvey, master of the said ship, aged 47 years.

HOLLAND—October 1st, at Bombay, of croup, Dora Mary, the beloved child of Captain T. J. Holland, Assistant Quarter Master General.

BURNS—October 3rd, at the Imperial Hotel, Bombay, Captain John Burns, late of the ship *Themis*, aged 35 years

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Publisher's address: "Oriental Press."—Editor's address: Tract and Book Depository.

Terms of Subscription: Rs. 12 per annum; with Indian Postage, Rs. 15-4; with Postage to England Rs. 16-5-4. Payable in advance (quarterly where more convenient).

Printed and published for the Proprietors, at the ORIENTAL PRESS, Bombay, 6th October, 1866.